

# THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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## A FEW WORDS ON TITHING.

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Taking the actions of men, as seen through the telescope of truth, as the standard of judgment, we may reasonably conclude that, with few exceptions, all men regard the Lord as a beggar—a pensioner on their generosity. If such were indeed the case, his position would not be unlike that of the man who, while going down from Jerusalem to Jericho, fell among thieves. Blinded as men are by their vain imaginations, benumbed as are their sensibilities by transgression, they fail to recognize this truth so plainly written in the volume of Revelation, that the earth and the fulness thereof are the Lord's. On the contrary, they severally by word and deed emphatically declare,—“These flocks and herds *are mine*, this gold and silver *are mine*, these houses and lands *are mine*, and in the use, possession, or disposition thereof, neither man nor God shall interfere.” They seem to have forgotten that they were born into this world without shoes or stockings, that they came here with nothing to cover their nakedness, and that every thing they have received came from the Lord. They not only fail to

recognize God's title to the earth and all things therein, but in like manner also deny his right to govern them, and the obligations they are under to obey his laws. But these remarks are more general than our present purpose demands. We wish to speak to the Saints, or more correctly to those who by profession desire to become Saints, for the name of Saint is strictly applicable to those only who have brought themselves into subjection to the perfect law of righteousness. The subject for our present consideration is one which has been repeatedly written on, and presented to the people through the columns of the *STAR* in almost every conceivable phase. It has also been spoken on by the Elders times almost without number, and yet, strange to say, many professing to be Saints (in these lands, and some also in Zion,) seem to understand little or nothing concerning it. Such regard the law of Tithing as oppressive, and a compliance therewith an intolerable burden. To such it may be said, repent and be baptized for the remission of your sins, that the eyes of your understanding may be opened

to see and comprehend the goodness and wisdom exhibited in the government of God.

That a better understanding of this subject may be gained, let us ask and answer a few plain, simple questions. And 1st, What is Tithing? In its primary and Scriptural sense, the tenth part of anything, or in other words, the INTEREST which the Lord requires for the life use of the property lent by him to man. From this answer it will be observed that Tithing or interest is due to the Lord, not only from the Saints, but from all men, whether Saints or sinners.

2nd. Is the law of Tithing a new one, or peculiar to this the last dispensation? No, it dates from as high antiquity as the Gospel itself; and in every age when the Lord has had a recognized people on the earth, it has been taught to and obeyed by them, and it will continue to be as long as the Gospel power is require to save.

3rd. Is the Lord poor and needy, that he asks for Tithes of all people? No, for the earth and all things therein are his.

4th. Why, then, does he demand Tithing, and require it to be paid? For the same reason that he requires obedience to every other principle of the Gospel—viz., the benefit of the creature, man.

5th. What benefit will result by obedience to this law? The Lord has said, "He that is tithed shall not be burned." (Doc. and Cov., sec. xxi, par. 5.) And again, "And shall observe this law, or they shall not be found worthy to abide among you." (Sec. cvii, par. 2.) Again, the Lord speaking to Israel by the Prophet Malachi, charges them with infidelity, and calls them robbers, even the whole nation, because they paid not their tithes. He afterwards entreated of them to obey this law, and promised if they would comply with its requirements, that he would pour them out a blessing that there should not be room enough to contain it. A further promise, great and precious, he makes to them, "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruits before the time in the field,

saith the Lord of hosts." It is also recorded, "Honor the Lord with thy substance, and with the *first fruits of all thine increase*: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Proverbs iii, 9, 10.) Saints! are these blessings desirable? They are attainable.

6th. In what is Tithing to be paid? In kind, or in what the *increase* consists of. "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the *tithe of all things* brought they in abundantly." (2 Chron. xxxi, 5.) By a compliance with the requirements of this law, the means necessary to build TEMPLES to our God are obtained, wherein, only, many of the ordinances of the Gospel can be performed, and the blessings consequent thereon obtained. Saints! do you wish to be participators in these blessings? Then use the means by which the right is secured. These are some of the resulting benefits. We will mention one more; it is this, it draws the line of demarkation between the honest and the dishonest, for the law leaves it with the subject to say what the amount of his Tithing is. It therefore makes him the judge of his own case. Thus circumstanced, vile indeed is that person who would render an unrighteous judgment, and of such well might it be said, "Ye are cursed with a curse, for ye have robbed me." The whole world are at the present time under the curse, because they are using the Lord's property without rendering to him the Tithing or interest thereon, which it is his right to demand and have.

7th. When is this interest or Tithing to be paid, and for what period? In the times of thine increase, in the times of thine ingathering, year by year throughout all thy generations forever.

8th. What is our increase? All that we have, for remember we came into this world with nothing.

9th. How many times are our possessions Tithed? ONCE ONLY. On becoming citizens of the kingdom of God (if we obeyed this law) we paid

one-tenth of the property we then possessed. After this our Tithing is paid on the interest or increase of the remaining nine-tenths. For example, A, when he entered the Church, was possessed of £100. On this he owed £10, which as an honest man he paid. He had £90 left. By the use of this £90 he gained £20. This £20 is increase on which he owes as Tithing £2, and will pay it unless he become dishonest and a robber before God. This, by some, may be considered rather strong language, but it is such as the Lord used towards Israel when they paid not their Tithes; and if we pay not our Tithes, in this respect we are not unlike what Israel were.

10th. Who are required to pay Tithes? All men. They who pay it *willingly and honestly* will secure to themselves the favor of God; his blessings will be poured out on them; in six troubles he will be with them, and in seven he will not forsake them. *They will become the FRIENDS of God*, and, with Jesus Christ, heirs to the kingdom of the Father. Those who will not comply with this requirement, will bring on themselves the Lord's displeasure, will secure their banishment from his presence, and will stay the hand that would strew their pathway with every good. The Lord is the adversary of all such; therefore let this exhortation be sounded in their ears, "Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

11th. Where can the revelation on Tithing be found? In the book of Doctrine and Covenants, sec. cvii. Read this revelation all ye professing Saints, and from this time henceforth, for shame, let not the words pass the lips of any, "I did not know that to pay Tithes was a standing law in the Church."

12th. Do all professing Saints pay Tithes? No, they do not. Some pay all the Tithing they honestly owe, and reap the benefits. There are others who pay a small portion of what is

their honest Tithé, but who, Ananias and Saphira like, seek to defraud the Lord out of the remaining portion. Henceforth let all deal righteously with their God, and he will bless them with means whereby they may be gathered to the land of Zion. Others still there are who pay no Tithing. These seek to justify themselves, some on the plea of poverty, others of indebtedness to their fellow-men. These should bear in mind this fact, the Lord requires of them nothing but what they can do. Speaking solely from a temporal point of view, the poor of all others should obey the law of Tithing, that they might claim the fulfilment of the promise—I will multiply thy substance on thee exceedingly, I will bless thy bread and thy water, and I will take away sickness from the midst of thee. Those indebted, also, should pay their due to the Lord, so shall they retain the Lord as their friend, who will assist them in their times of need. There is still another class, many of whom do not pay Tithes; of this, are the rich in the things of this world, but extremely poor in spirit. They cannot pay Tithes because the amount thereof is too great; they cannot afford to pay so much. Let such remember that no punishments of heaven are so severe as those for mercies abused; let them also beware lest their riches take to themselves the wings of the morning and fly away. There are to be found some among the Elders who endeavor to palliate the neglect on the part of the people to pay Tithing, on the plea that such are poor. To one and all let it be said—Those who do not pay Tithes are not so poor in purse as they are poor in spirit, and if they do not awake to duty, poverty will be their portion; they will be found unworthy to be numbered among the Saints; they will apostatize. Hear it all ye professing Saints in Zion and throughout the world, They will apostatize, saith the Lord. This is a gathering dispensation, and with but very few exceptions, all professing Saints desire to gather with the Lord's people in the land of Zion. There is also another fact which it will be well to bear in mind, it is this: that while this is a



gathering dispensation, the Lord desires to gather such only as are honest at heart. Those who will be dishonest with the Lord here, will be dishonest with the Lord there, except they repent, for should such go to Zion, they would be sure to take themselves with them.

Some may perhaps infer that we would concentrate all the saving power of the Gospel in, and make the reception of all blessings consequent on, the one act of paying our Tithing. We answer, No. There are many other duties we have to perform; but we will add, that those who will honestly pay their Tithing, will perform every other duty which the Gospel enjoins, for money is the great stumbling block in the way of life, and the love thereof the root of all evil. Again, Tithing may be regarded as the revenue of the kingdom of God. This being the case, it becomes at once the duty of every loyal citizen of that kingdom to aid, in proportion to his means, in its maintenance, and in the faithful administration of its

laws and ordinances. It is written, "Where your *treasure* is, there will your *heart* be also." True as this may be, we will reverse the statement, and when reversed it constitutes a rule without an exception. When reversed it will read, "Where your *heart* is, there will your *treasure* be also," for if it is with us at heart, "the kingdom of God or nothing," we will devote not only our Tithing, but ALL THAT WE POSSESS, together with ourselves, to its interest and support.

We have perhaps said enough on this subject, at least for the present. But before we close our remarks, let us exhort the Saints that henceforth they look not on the paying of their Tithes as a duty or requirement only, but as a VERY GREAT PRIVILEGE; for by paying your Tithes and neglecting not the weightier matters of the Gospel, you will make the Father, the Son, and the Holy Spirit your friends, and having so done, when ye shall fail in mortality, They will receive you into everlasting habitations.

A. MINER.

#### SLIGHTLY T'OTHER WAY.

Some people, who ought to know better, of course they had, seem to be very fond of charging the inhabitants of this Territory with seeking and inciting to a conflict with the general government. This charge in various styles and colors comes from penny-aliners who visit Utah, from speculators and other evil disposed persons, with whom the wish is father to the thought, from editors of newspapers and other journals, from makers of books and would-be makers of literary reputations and fortunes, from members of legislatures and members of the judiciary, in short, from all sorts of official, would-be official, and non-official people, who are either careless or malicious in what they say about the "Mormons."

We can boast an extended acquaintance with "Mormonism" and the "Mormons," as to time, space, and personages, and, to be candid, which is natural to us, in fact, to which it is

our misfortune to be chronically inclined, we must say that it has always appeared to us that the "Mormon" people have taken especial pains, not only to conduct themselves without deserved reproach, but to pursue an extremely conciliatory course, in order, if possible, to live peaceably, righteously, and godly in this present evil world, and we certainly are not blind, cross-eyed, nor near-sighted, neither do we see double.

We do not know any more peaceable pursuit than agriculture, to which the major portion of our citizens are devoted. That pursuit is far less conducive to brawls, to inciting conflicts with the general government or any other body, than is gold digging, or the pursuit of politics, or gambling, or loafing, or office seeking.

It may be urged that some hard things have been said in Utah of some officials of the government. Very likely, and perhaps those government



officials have deserved to have some hard things said of them, and something done against them too—eh! If none of our citizens have spoken sharply of some public officials, then our citizens are no true Christians, are no true Americans, are no lovers of liberty and all that. For we take it that this is a land of freedom—in fact, we have heard so quite a number of times, and that in these United States public men and public measures are proper subjects for public criticism—that such criticism has a healthy tendency.

Very likely some public men and some public measures have been sharply criticized in Utah; but if there have been said in this Territory, concerning the general government or individual officials, things a tithe as bitter as what are daily spoken and printed all over the Union, then our understanding is at fault. One reason for this condition is, if government or government officials do anything which our citizens consider culpable, they are apt to speak their minds about it, and then go on with their particular business, whereas to find fault with, condemn, and often abuse the government, or a part of it, is the only or chief thing many people in other parts of the Union can find to do. There are politicians and newspapers in the States which will say harder things of the government and of certain government officials in a week, than will be heard in Utah in a generation, else we are greatly mistaken.

But, as "words are but wind," let us come to deeds. Was it seeking a conflict with the government when the "Mormon" people retired from the various States to Ohio, from Ohio to Missouri, from Missouri to Illinois, from Illinois to this barren, arid, inhospitable valley of the Great Salt Lake? Was it seeking a conflict with the government for our people to help conquer for the Union the Territory west of Texas and the Black Hills? Is it seeking a conflict with the government for our people to redeem these parched valleys from the grasp of sterility and grasshoppers, and convert them into flourishing gardens, and orchards, and farms? Was it seeking a conflict with the government for our

people to feed thousands of weary emigrants, pilgrims to the land of gold, and to feed the neighboring Territories, to set them on their feet, to give them a fair start in Territorial life? For several of these neighboring Territories would scarcely have been heard of yet, had it not been for the "Mormon" bread and butter with which their people have been supplied. We think it a most indubitable sign of a strong desire to avoid the possibility of any conflict with the general government, for the "Mormons" to come all this long way into the untrodden desert, and pitch their humble tents by the waters of the Salt Lake.

It may be said that our people teach and practise polygamy. What if they do? That is virtuous, honorable, manly. People in all other parts of the Union are given to different practices, of the most damnable and degrading kind, which our people are not. The citizens of Utah set a good and healthy example by marrying their women, preserving them as decent and honorable women, wives and mothers, whereas in other parts of the Union, if the truth were really known, probably one half, certainly a very large portion, of the women are in that degraded condition which humbles a true woman into the dust, which is a crying disgrace to the nation, and which bespeaks anything but true manliness on the part of the men, for we hold that a man who will degrade a woman in her own esteem, or in the estimation of the community, is no man, albeit he may be an M.C., a Governor, a General, or even a learned Judge. Such a fellow shrinks from the responsibilities and abuses the privileges of manhood, and therefore has no right to them, but that which was designed to be a blessing to him should be placed beyond his reach, and given to somebody who is worthy, and let the transgressor go the downward path alone.

Instead of our people seeking a conflict with the government, it is far more apparent that the government seeks a conflict with our people; or rather, if we must speak the unadulterated truth, that certain persons seek to incite the government to a conflict with the people of this Territory.—*Salt Lake Daily Telegraph.*

## LOSS OF SHIPS IN THE WHITE SEA.

It will be remembered that a short time since great numbers of vessels became encompassed in icepacks in the White Sea, and that several ships were lost. The subjoined interesting account is from the pen of Captain Thomas Herald, of the barque *Albania*, of Dundee:—

We made the ice on the 12th June, between Nagel and Sweetnose, ten miles off shore. Got up as far as Sweetnose with clear water, and ice lying in patches, and there we were detained with S.E. winds, and ice coming down, until the 15th. The wind veering round, and a passage opening along the Lapland shore, and drift ice coming down upon us from the N.W., were very happy to get out of our difficulty by entering this, which proved to be a sad trap for me. We got along this way as far as Catchcove Point about half way between Orlofka and Gorodetzki; where the ice was blocking the channel up. After lying to for some time, the ice again opened, and the Verona steamer coming up, she entered the drift ice, and we all followed suit—the *Sirocco*, *Aron*, and *Albania* taking the lead. After being well entered it fell calm, and suddenly off from the land came a heavy squall, catching us; and we had not room to manœuvre the ship for ice. Some were caught aback, making their position very dangerous. The *Albania*, in veering, had either to run into the *Aron* caught aback, or take the ice. We took the least evil, and then tumbled and tossed about, destroying the copper very much, the ice not being packed enough to keep her lying still.

On Tuesday morning, the ice clearing away again off the land, the fleet proceeded onward, coning their way through the drift ice, until reaching Donilow (a small rocky isle), when the headmost vessels commenced shortening sail and heaving to, and others anchoring. The vessels which anchored had to heave up again, being pursued by the drift ice from the N.E., so that there were only two ways to get out of the danger—either to force a passage or take the pack, or be driven

ashore. After running down to the S.W. end of the opening, all the ships took the pack, with their bows to the southward, and keeping sail upon them to drive them into the pack for better safety.

Whilst this was going on, it was interesting to see the different manner some of the vessels were handled, especially those the captains of which had never before been amongst ice. Some were sailing into the pack with their sails aback, and shaking in case they should injure their bows. A schooner simply entered and tried to back off again, when I called to him "Give it to her" (i.e., use more sail). He asked, "Is that good? have you known that done before?" My reply was, "Certainly." "Then that is good," he said, and pushed her into the pack with a will. But when he asked, after being for the time in safety, "What time he should get out again," I said I could not tell him, but to put his trust in Providence. Poor fellow, I think his ship went down next day.

About seven in the evening of Tuesday the sight was beautiful—the fleet all lying quiet, with their heads to the southward, nearly in line, as if ranged so under the eye of a strict admiral, ready for a contending foe. All went well with us until next morning (Wednesday) at four a.m., when the tide turned. Then the vessels got all canted in different directions, some falling into tiers, others athwart hawse of one another; then the smash commenced—masts and yards breaking, jibbooms carried away, &c. We got foul of a Norwegian barque, carrying away foretopgallantmast, and then parted, very thankful that there was nothing worse. The steamer got into a tier with six or seven together. The rest of the fleet fared much the same way, and many too near the land were driven ashore by the tide at low water. I counted at this time 22 on shore, and five sinking; five on a reef at Pialitsa Creek, with little chance of recovery, their crews getting provisions on shore, and rigging tents there—the

brig *Luna*, Captain Petty, being carried in between two grounded icebergs, where he appeared to lie as snug as if in a tidal harbor, the icebergs being 15 feet higher than his decks. We were with those near to us in Porestia Bay, having only 15 feet under us at low water—the steamer near, but further in, all lying quiet enough. But in the afternoon, when the flood made, we found that tragedy had commenced in earnest. Close by us a Norwegian brig was sinking, the crew saving what they could, and putting it over the ice on board another near by—the other crew assisting; four or five further off doing the same thing; two vessels already sunk, with part of masts above water; the others trying to drive through the deeper water.

Wednesday morning commenced worse than its predecessor. At nine a.m., the vessels being all nipped with the shifting tide, signals of distress were seen in all directions: some of their crews were on the ice, having taken their boats, clothing, and provisions with them—some of their ships giving very little shelter, and were just going down. At one p.m. we came near the *Effort's* crew in a sad predicament, their ship going down half an hour after being squeezed. Seeing they could not get on board without assistance, we went with all hands with planks and poles, and brought them on board. In the afternoon the flood came strong away, carrying us down upon Cross Island, destroying every ship that touched it, being piled with ground ice all around 30 feet or so thick. One brig went on about three p.m., and drove right upon the ice, out of the water, as if upon a slip. The crew waded to the land ice, assisted by the lighthouse keepers and others on the shore. At this time I thought it would be our turn next, but we drifted safely past, not 100 yards from destruction, the edges of the land ice showing the hulls of others vessels buried in their sides, as if of fossils of a former age newly brought to light by digging. We drifted this tide six miles past Cross Island, where we all received a very severe nip, many losing their rudders, the ice being driven by the current in many different directions. We had

ours well secured with preventives, which I believe was the means of saving it.

Early on Thursday morning the ice slackened up, and we got into clear water, and at six a.m. got under south-west side of Polonga, where, falling away calm, we had to bring up to keep her from driving down on the reef; but scarcely had we done so when the Prussian barque *Britannia*, also at anchor, drove athwart, carrying away our jibboom. I had to slip the anchor and 45 fathoms chain to get clear. The tide shortly turning, dropped down five miles to the S.W., when we found the *Melbourne*, of Dundee, fast to a grounded iceberg, and swinging round it in  $3\frac{1}{2}$  fathoms water, her rudder and forefoot gone. The breeze freshening up again, and ice closing down upon the land, we put the ship in the pack to keep her safe. After getting in, we came near the Swedish brig *De Capo*, with only the mate on board, the master and crew having abandoned her at Cross Island. The mate and four others got back over the ice to their vessel in like predicament. We offered him assistance, but he refused, expecting his own crew to return. As they did not appear before evening, and as the vessel was likely to drive on Polonga Reef if not assisted, he came and asked our help. I gave him my gig and the *Effort's* people. The ice being open in different places, required a boat that was light, and that could be pulled on and over the ice. As we drove along with the flood and back with the ebb, it needed all our skill to back her off the reef, it being covered with grounded ice—two or three others making fast to icebergs aground. The *Trident*, of Dundee, was not so successful, having grounded, and the crew were making ready to leave. Next tide flowing over her, her crew took to the boats, and landed or were taken down to the *Melbourne*. There are still (Friday) four ships near to us gradually sinking, some of which will succumb before night—four or five others, apparently abandoned, driving in the pack.

Monday.—Lying quiet in the ice, six miles off the land; a clear patch of water to the N.E., with many ships in it. There is also clear water to the



S.W., but we cannot get on, being surrounded with very heavy ice and closely packed.

Tuesday morning, the ice opened and got out for good into clear water two miles off Nikodonskoi. We made all sail, and commenced a search for the brig and barque, to render the latter more help. We crossed over to Bluenose. Not seeing them there, we came back to the pack, and found only 14 vessels left in it—three abandoned and sinking, the remainder working their way out. The others were away out of sight. I hove to and had a good look, and seeing no appearance of the vessels I wanted, just as we were going to fill our yards, we discovered a boat, which had a man and boy (Russian peasants) starving, having been carried outside of the ice while duck shooting, and they could not get back. We took them on board and brought them here: it was a special mark of Providence in sending us to their aid. We then proceeded on to Archangel, and arrived next morning and found both vessels I wanted there before me, they having got out on the other side of the pack. This is as sad a calamity as ever was known for ships in this sea, there being sup-

posed to be about 70 lost; I counted 150 all fast first day. Many of their crews went on shore with very little provisions with them, and must now be starving. We have been trying to get a steamer to go for them, but the only Government vessel that is here is under repair, and will not be ready until next week at soonest. Another steamer has come up to-night (Friday), and brought about 30 men with her which she had picked up, bringing also news of Captain Smith and his crew, who are finding their way up in their own boats. Some men came up belonging to a Montrose brig: they had been nine days on the ice. There has been a petition presented to the British consul by us shipmasters, urging him to use some means to get provisions and assistance to those on the Lapland shore, and he has sent Captain Luty to Solovetski Monastery to get permission from the abbot to give one of their steamers to do so. If granted, in three or four days they will be all here.

Captain Herald, in his letter, states that he had assisted two large and valuable vessels into Archangel, for which he would have good claims for salvage.

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, JULY 27, 1867.

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### ARRIVALS.

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We had the pleasure on the 19th inst., to welcome the following-named Elders from Zion, who have come to labor in these European Missions, to wit:—Elders Robert Dye, Henry Woodmansee, Zebulon Jacobs, Henry C. Jacobs, Erastus R. Egan, Alonzo Hyde, John F. Hardie, Edward L. Butterfield, Abiah W. Brown, Platte Lyman, Henry J. McCullough, Orson C. Holbrook, Nathan B. Baldwin, Joseph H. Lee, John W. Lee, Samuel Gudmunson, Lauritz Larsen, Henry J. Moore, and John Mace, who left New York, per steamship *Denmark*, on the 6th inst.

These brethren speak gratefully of the Providence that has brought them safely through their long and perilous journey, for they saw the smoking stations along the Plains before and behind them, but experienced no harm from either the red men, or the gales which have prevailed about these coasts during the past week. All are in good health and spirits, and will doubtless impart freshness and vigor to all parts of these Missions, by their excellent instructions and their most powerful examples.

Elders Gudmunson and Larsen are destined for Scandinavia.

NOTICE.—The Conference Presidents are requested to furnish us with the Statistical Reports of the different Conferences as soon as possible.

## CORRESPONDENCE.

## AMERICA.

New York, July 10, 1867.

President F. D. Richards.

Dear Brother,—I was requested by brother Anderson to forward you the enclosed. The Saints arrived, as you will see by his letter, on the “glorious” 4th of July. We landed them as early as possible on the morning of the 5th, and registered passengers, weighed luggage, and got them off on the magnificent steamer *Saint John* for Albany, at 6 p.m., *en route* for Omaha. Quick work; but we had the plans laid for a speedy disembarkation, and with a deal of labor we accomplished it.

We only had 51,325 lbs. of luggage, including brother B. Y.’s and J. W.’s goods, which I had arranged for previous to their arrival, so that nothing was opened, not even a box or a trunk. Brother Brigham, jun., and family, John W., and brother Spencer, arrived safely yesterday at the Saint Nicholas Hotel. Hot weather, and shirt collars “falling rapidly.” I heard from the company at Suspension Bridge, Niagara—all well, and going on finely. The railway agents favored our emigration very much, and thus far have carried out every agreement that I made with them. The Lord has wonderfully and signally blessed me in the work I so much dreaded to undertake—this matter of emigration.

Be pleased to give my kind love to brother Penrose, and say to brother Preston that I shall feel “hungry”

—obliged to him if once in a while he will send me 3 or 4 or 5 STARS to Parowan. I miss the STAR very much.

Brothers Pratt, Watt, and Felt, are with us, and wish to be remembered; also brother Nephi Pratt, a missionary to England, who sails in the *Manhattan* next Saturday, with several others, and a son-in-law of mine, desires to be remembered. Be kind to him, and give him good advice, he is Parley’s son. Little Johnny Robinson was well a few days since; he is at Omaha with Oscar and Bishop Smith. The brethren one and all are well, and sister Young and the children look finely. News from the Valley quite meagre. Indians better and more peaceable.

Yours with great respect,

W. S. WARREN.

Steamship *Manhattan*,

New York Harbor, July 4, 1867.

President F. D. Richards.

Dear Brother,—We have great pleasure in stating that after a prosperous voyage of nearly 13 days, we have arrived at this point, and anticipate leaving to-morrow evening for Albany, *en route* for Omaha.

During our voyage we had a most excellent time, with the exception of a little sea sickness, the effects of a violent gale that occurred on the 27th ult. The Saints universally feel well satisfied with the vessel, and the accommodation thereon. The captain

and officers have contributed to our comfort all that we could reasonably expect, and more, giving unusual privileges to our people.

We have enjoyed ourselves very much in our meetings together, which have been held nearly every evening, the Spirit of the Lord being with us to comfort and cheer our hearts. In fact, all the Saints feel the best kind.

On the 1st inst., we had a grand instrumental and vocal concert, which was quite a success, the captain, officers, and saloon passengers being present, and expressed much satisfaction with the performance.

We have to record five marriages, and the death of two children—viz., Joseph, son of Henry Raddon, aged 1 year, and Mary Ann, daughter of Edward Vaughan, aged 1 year and 10 months—both sickly previous to leaving.

To-day Elders Orson Pratt, G. D. Watt, and W. S. Warren, visited us on board, they were looking and feeling well. A number of the missionaries from the Valley have just arrived.

You must please excuse brevity, as we are very busy making the necessary preparations for the forwarding of the Saints to the Frontiers.

Ever praying for your welfare and success in your labors, we remain, as ever, your brethren in the Gospel,

A. N. HILL, President,	} Counsellors.
NIELS WILHELMSEN,	
JAMES URE,	
FRANCIS PLATT,	
R. R. ANDERSON, Clerk.	

#### ENGLAND.

London, July 16, 1867.

Dear brother Penrose, — Believing that an occasional line from our noted little village would prove acceptable, I presume to trouble you with this. I shall not attempt either description or commentary on passing events here at present, further than to say it is a most wonderful time. We have the Sultan of Turkey, the Viceroy of Egypt, and 2,300 Belgian volunteers, all enjoying our hospitality at once, and Protestant John Bull is outdoing himself in lavishing his substantial liberality on Mohammedan and Catholic alike. Well, it is all mighty plea-

sant if it would last, as Paddy said when falling from the steeple; but there's the rub. However, let us enjoy it while it does last, and thank Heaven that even war can make men fraternize at times.

You are aware that I am now presiding over the Whitechapel Branch. I was appointed the first Saturday night after you left, when several other changes were made in the Conference that had been planned by Elders Felt, Roberts, and yourself. Elder N. H. told all of us on receiving our new appointments, that if we lived our religion we would be more blessed than we had ever been before, and I can say with truth the promise has thus far been verified in my case. It does happen however sometimes, that dark days follow on the heels of a bright prophecy, as if the adversary wished to discourage or frighten us out of the promised blessing. I went to my new Branch, got a first-rate reception from the council, and a warm and hearty reception from the Saints. There was a fine spirit and feeling in our meetings, and our whole east-end horizon gave tokens of unbroken prosperity and success. But a storm was brewing. A party you know well went and took our hall over our heads, and sent us word we must in future pay the rent to him, and that by and bye he would require the place himself. President Felt concluded it was better to let the old man know we could do without him and the hall to, so at ten days notice we cleared out of a place the Branch had occupied for as many years, and then our Branch had no home. I make a mistake, we had several—two brethren opened house for us at Poplar, another at Bow. One sister gave us a room at Shadwell, and another gave us one at the Old Mile-end Gate, so I told brother Roberts I was no longer President of the Whitechapel Branch, but of the Whitechapel Conference. These private meetings were well attended, and brought us closer together than ever we were in the hall.

The Saints, both male and female, now turned to in good earnest to seek out another hall, and found some very nice ones, but the proprietors declined to treat with Latter-day Saints. I



may just give you a specimen :—"I understand, sir, you have a hall you would let for religious worship on Sundays." "I have, sir, walk in gentlemen." The gentlemen walk in. "Eh, the hall is in use at present, but if you don't mind, I will show you in." "We shall be most happy, sir." Landlord leads the gentlemen into a hall some 40 feet long by 16 or 18 wide. One part is being used as a skittle alley, and the other is thronged with billiard tables, and players who stare at the gentlemen as if they had just dropped from the moon. The landlord quietly apologizes, and informs the gentleman that all this gambling set out is removed on a Sunday, and the place swept and filled with seats. Preliminaries are disposed of, terms are agreed to, and an agreement is just about to be drawn up, when the landlord, quite incidentally, supposes the gentlemen to be Wesleyans, or something of that sort. One of the gentlemen informs the landlord that they are Latter-day Saints. Now, did you ever see a man making desperate efforts to look calm under a severe attack of the gripes? If you have, then you may form some idea of our landlord's appearance when he heard this statement. Skittle sharps, billiard sharps, drunkards, or any other men, were all well enough, but Latter-day Saints! Good gracious! What would people think if he should let his hall to them! He requested a few moments to consult with his wife, returned, begged a day or two to consider, and finally declined altogether. One thing was very evident, the Lord would not have us get into such a den. To make a long story short, we have got a capital little hall in Commercial Road, which was opened last Sunday and dedicated by President Roberts, and it was a house-warming we shall long remember with gratitude to our heavenly Father.

Please remember me to President Richards, and believe me to remain your brother in the Gospel,

G. C. FERGUSON.

Glasgow, July 17, 1867.

President F. D. Richards.

Dear Brother,—It being the Glasgow "fair time," and the Saints all

idle, they concluded to have a little party; accordingly they appointed a committee to regulate and have everything move along in order and harmony. The Saints felt as though they would like a place as congenial to their feelings as was possible to get in this locality, that a separation might be effected at least for a short time, so on the 15th of July they met for a picnic party, about three miles above this city, on the banks of the Clyde.

We met at 12 o'clock noon, and sang "O Saints have you seen," &c. Brother McMaster offered up a short prayer, after which I delivered an address. As soon as I was through, a gentlemen who had accidentally met with us, and who I afterwards learned was an infidel, arose and began to speak, saying, "My friends, I hope you will excuse me for taking this liberty, but I shall not feel satisfied to go away without making a few remarks. I have listened with great interest to the address of your leader, though there are some things which he has advocated that I cannot say I fully believe in, yet I cannot say that they are not true, neither have I any right to object to them, but will say let all have the liberty of believing as they choose. I believe if you will carry out the counsel given by your leader, it will be for your good. I have made myself somewhat acquainted with the Saints in Utah, by reading their works and the writings of others, and I think if there is a people upon the earth who have a true religion, it is you. When you go to Salt Lake, to a land flowing with milk and honey, continue to be firm and zealous in your religion, and you will be benefitted. I will not stay and infringe upon your rights, for I should only be a mark among you; but I wish you may have a good time in your recreation, which I know you will, if you give heed to what has been told you."

During the day two persons were baptized and confirmed, who had been attending our meetings; so you see we not only enjoyed the day in amusements, but returned home with an addition of two to our number.

The Saints all enjoyed a good feeling during the day, and the little boys

and girls had an opportunity of winning prizes on the foot race-course, and those who did carry off the prizes returned home as proud as a general on a triumphant battle-field; but the juveniles were not the only ones who felt happy at winning prizes, for many of the old folks contested for the honors of the day, the successful ones bearing off their trophies of victory with great satisfaction and gaining much applause. We all returned full of joy and thankfulness to our heavenly Father for the blessings and recreation of the day.

One thing, among many others,

which gives me much joy in laboring among the Saints in this Conference, is, I see that my labors are not all in vain. There is almost an enthusiastic feeling among the Saints here to emigrate the coming year, and many are making their works magnify their faith. We will do our best to increase and enlarge the next emigration.

Brothers McMaster, Spencer, and myself, join in love and good wishes to yourself and the brethren in the office. I remain, respectfully, your obedient servant,

H. H. CLUFF.

### MARRIED MEN *VERSUS* BACHELORS.

The tenth "detailed annual report" of the Registrar-General of births, deaths, and marriages in Scotland, just issued, directs attention to the striking difference between the death rates of the married and unmarried men at each quinquennial period of life. Taking the mean of the years 1863 and 1864, it seems that at every quinquennial period of life from 20 years of age up to 85, married men died in Scotland at a much lower rate than the unmarried. Thus, from 20 to 25 years of age, in every thousand married men only 6.26 died annually, but in every thousand unmarried men at the same ages 15.01 died. From 25 to 30 years of age, only 8.23 died annually in every thousand married men, but 14.94 in every thousand unmarried. From 30 to 35 years of age, only 8.65 died in every thousand married men, but 15.94 in every thousand unmarried. From 45 to 50 years of age, in every thousand of each class, only 17.04 married, but 21.18 unmarried died annually. In every thousand of each class from 50 to 55 years of age, 19.54 married men died annually, but 26.34 unmarried. In every thousand of each class from 60 to 65 years of age, 35.63 married men died annually, but 44.54 unmarried men. In every thousand of each class from 70 to 75 years of age, 81.56 married men died annually, but 102.17

unmarried men. Even at the extreme age of 80 to 85 years, in every thousand of each class, there died annually only 173.83 married men, but 195.40 unmarried. Above this age the numbers of both classes were too small to yield trustworthy or steady results; and so few attain these extreme ages, that no discrepancies in the results, at such ages, could affect the conclusions deduced from the mortality at the other ages. Small, however, as are the numbers who attain such extreme ages, the difference on the whole preponderates in favor of the married men.

"These carefully ascertained facts," says the registrar, "applicable to the whole male population of Scotland who are above 20 years of age, and for a period of two years, seem to prove that the married state is the condition of life best fitted for mankind, and that at every successive stage of life married men die at a much lower rate than unmarried men of the same ages. It seems impossible, therefore, to avoid drawing the conclusion that it is to marriage, and the more regular domestic habits which attend that state, that this result is attributable. Were this conclusion based on small numbers, or on the statistics of a particular class, or on the comparison of the mortality of married and unmarried men during the earlier years of life

(as below 40 years of age). doubts might rest on the conclusions deduced. But whether the explanation attempted to be given be satisfactory or the reverse, the fact itself must remain unchallenged, that at every successive stage of life, up even to extreme old age, married men die in a much lower ratio than those who are unmarried. It is a known fact that at the earlier ages, say from 18 to 40 years, among the unmarried are a considerable number of men who, from natural infirmity, delicacy of constitution, the existence of chronic disease, bad health, or from being addicted to dissipated and licentious habits, or by want of success in life, do not marry. The annual mortality among such men is annually greater than among the strong and vigorous bachelors; and this greater mortality among such unmarried men to some extent swells the proportional deaths of the unmarried at these early ages, as compared with those of the same age who are married. But almost all such die out, by the course of nature, before they have attained their fortieth year—none survive their fiftieth year. But the tables for the two years proved that at every successive year of life, from 50 to extreme old age, the married men continued to die at a much lower ratio than the unmarried who were of the corresponding ages. Thus, even at the great age of 70 to 75 years, in every thousand married men only 81 died, but in every thousand unmarried

men at the same ages, 102 died annually. No arguments can explain away this ascertained fact. And as the sole difference in the two parties at every age above 50 years of age, is that the one is married and that the other is unmarried, it seems impossible to resist the conclusion that it is marriage, and the habits connected with marriage, which is the cause of the difference. Strange it is that it is only now, after the lapse of several thousands of years, that statistics have proved the truth of one of the first natural laws revealed to man—"It is not good that man should live alone." The above conclusion relative to the much smaller death rate of the married men, is strikingly confirmed by calculating the mean age at death of the married and unmarried men above 20 years of age. From the facts published in table 18 of the ninth detailed annual report, it was ascertained that the mean age at death of the married men was 59.7 years, whereas the mean age at death of the unmarried men above 20 years of age was only 40 years, giving a difference of 19½ years in favor of the married men. Calculating the mean age at death in the same manner for the year 1864, it appears, from the facts stated in table 30, that the mean age at death of the married men was 59.1 years, whereas that of the unmarried men who were above 20 years of age was 40.2 years, showing a difference of 19 years of life in favor of married men."

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### THROWING OIL ON TROUBLED WATERS.

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The following strange statement is made in the *Journal du Havre* :—"A merchant captain who has been at sea 20 years, ten of them in command of ships, writes that twice in the course of that time he saved his vessel by oiling the sea. 'When the master of a ship,' says he, 'cannot escape from a tempest—that is, when his vessel is disabled, and he has to support all the force of the wind—let him spread two or three gallons of oil, if he has them, drop by drop, by the side of the vessel.

He will then have a calm sea to the windward, for the sea breaks the moment it comes in contact with the oil, and the vessel will remain in tranquil water so long as the oil may flow. In 1864, in the most violent gale I ever had, I lost my sails and my rudder, and my ship could not have resisted the sea for an hour if I had not had oil on board. Five gallons of oil lasted me 56 hours, and saved the ship, the cargo, and the lives of my men. Let vessels of large tonnage



have two reservoirs of 40 gallons each, placed one on one side, the other on the other, with a cock to let the oil flow the moment it is needed. Let small vessels have reservoirs of ten gallons, the boats of vessels reservoirs of five gallons—all well filled; and, in case of wreck or fire, the boats and vessels can make themselves a calm sea in the event of there being a gale.

This very simple system will save numerous vessels, many lives, and thousands in money." It is a pity that the discoverer of this system does not give his name, and that of the ships he has commanded, also the dates on which, the precise spots where, and the circumstances under which, he used the oil.

## SUMMARY OF NEWS.

A reduction is about to be made in the rates of postage to America, Denmark, Holland, and other countries.

We learn by telegram from Point de Galle, dated June 30th, that a terrible earthquake has occurred at Bjokja, Java. Numerous lives were lost.

An island has most opportunely been discovered on the route between San Francisco and China, which will serve as a coaling station, and thus remove the great obstacle to this new steamship route.

Intelligence from Mexico announces that Vera Cruz capitulated on the 25th ult. Large numbers of Mexican refugees were arriving at Texas. General Santa Anna was shot at Sisal on the 25th ult. Juarez had decided that all who had served in the Imperial army should be deprived of the right of Mexican citizenship, until rehabilitated by the general government. Officers are to be imprisoned for terms of from two to six years; all foreign privates are to be banished, and Imperial generals and prominent civil officers are to be tried for high treason.

A society has been formed at Munich for the collection of cigar ends. An appeal is to be addressed to all smokers in Bavaria to give their cigar ends to the society instead of throwing them away, it being intended to apply the proceeds arising from their sale to the clothing of poor children. It is calculated that upwards of £500,000 a year may be obtained by this means.

**HYDROPHOBIA.**—To the Editors of the *Liverpool Mercury*.—Gentlemen,—This being the season when the bite of a dog may lead to fatal consequences, a simple remedy ought to be generally known. Apply to the bite common lime paste, such as plasterers mix up before putting in the sand and hair for plastering, and it will be found to extract the whole of the poison in a very short time. When in India I was stung in the thumb by a scorpion, and one of the natives applied lime, which immediately extracted the poison, although the thumb was considerably swollen in a few minutes. What will destroy the poison in the one case will do so in the other.—Yours, &c., J. J.—*Liverpool Mercury*, July 1.

An important increase is being made in the military power of France; two companies are to be added to every regiment of infantry, and 23 batteries are to be added to the artillery. The *Globe* says—"We recognize the significance of these changes, and we entirely approve their wisdom. We firmly believe that we shall soon see a great war in Europe, in which France and her allies will be opposed to the colossal power of Russia and Prussia. In such a contest we do not think it doubtful which way the sympathies of this country will incline." The standing army of France is now raised to 800,000 men. The standing army of Prussia is 775,000. This is called a "peace footing." It appears that European monarchs are determined to have peace even if they are compelled to fight for it.

Letters from the West Coast of Africa bring intelligence of a fearful tragedy

enacted at Benin on the 25th of May. King Jerry, whose authority is recognized by this country, suspected one of his sons of undue familiarity with one of the women of his harem, and, having made them both prisoners, had them publicly murdered by beating out their brains with bludgeons. Not content with this vengeance, he sent for the young man's mother, and ordered a stake to be driven through her, and her body to be thrown into the Benin river, which was done.

**TIME REQUISITE TO SEE THE PARIS EXHIBITION.**—To view the Paris Exhibition it is necessary to devote on an average five minutes to the glass case of each exhibitor. These number, it is stated, 45,000; it would, therefore, take 225,000 minutes, making 3750 hours, or 156 days six hours; that is, five months, six days, and six hours, reckoning 24 hours for each day. But as the interior of the place can only be visited from ten o'clock in the morning till six in the evening, there are only eight hours at the visitor's disposal instead of 24. One would, therefore, be occupied in the inspection 15 months, 20 days, two hours, supposing that he entered the building every day at ten o'clock and did not leave it until six. From this calculation it will be obvious that it is by no means possible to examine the whole of the Exhibition during the period of its duration.

**CHOLERA IN SICILY.**—The official accounts of the cholera in Sicily, dated Palermo, the 29th of June and the 4th of July, report as follows:—In the province of Girgenti, from the 18th to the 27th of June, 2,573 attacks, and 1,371 deaths; Caltanisetta, from the 17th to the 27th, 1,305 attacks, and 762 deaths; Trapani, from the 19th to the 27th, 17 attacks, and 13 deaths; Catania, from the 23rd to the 28th, 107 attacks, and 55 deaths. For the week ending July 4th, for the provinces of Catania, Caltanisetta, Girgenti, and Trapani, the attacks were 2,383, and the deaths 1,421. Palermo and Messina enjoy perfect health, and both have established cordons against infected districts.

**MEXICO AND AMERICA.**—The *Globe* says—"A serious quarrel seems to be impending between Mexico and the United States. General Santa Anna, who has since been shot, was forcibly seized by the Juarists on board an American vessel, and when protected by the American flag. What is more, the general was actually an enforced passenger on board that ship, having been put on board by Commander Rowe—so that he was prevented making provision for his own safety such as he might otherwise have done. Hence the Cabinet of Washington is doubly bound to avenge this seizure; firstly, on account of the flagrant violation of the American flag; and secondly, because through the action of one of its officers it became responsible for the safety of the now murdered general. The Americans are not in a temper to submit to this outrage. The *New York Herald* says—'If our standard has ceased to be a protection in Mexican waters, it is time the country knew it; and, as we have evidently got to come in collision with these very liberal Mexican authorities, the sooner the better.'"

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**RESIGNED ABOUT HIS SHEEP.**—We are often told to "make the best of a bad business," but we have rarely met with a better example of doing so than this, which we find in the "Drawer" of a recent *Harper's Monthly*:—The late Captain G—, of Vermont, was always satisfied. He was one of the early and most successful breeders of Merino sheep in this part of the State. He had a large native cosset that he valued highly. His son came in one morning and told him that the old cosset had twins. Captain G— said 'he was glad; she could bring up two as well as one.' Soon after his son reported one of the twins dead. Upon this he said 'the one left would be worth more in the fall than both.' In the afternoon the boy told his father that the other lamb was dead. 'I am glad,' said he; 'I can now fat the old sheep.' The next morning the son reported the old cosset dead. 'That is just what I wanted; now I have got rid of the breed!'"